SCIPIO'S *Dreame*.
OR
THE STATES-MAN'S EXTASIE.

WHEREIN

IS CONTAYNED AN Epitomie of all the Sciences, *Naturall*, *Morall*, and *Supernaturall*.

Tending to proue the Immortalitie of the SOVLE, as the proper merit of IVSTICE.

Superſtes durat poſt hominem Juſtitia.

LONDON.
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BRITISH MUSEUM

TO HIS HONOVRED KINSMAN

Francis Fvllvvar *Eſquire.*

SIR:

THat I Dedicate this to your Grauitie and Wiſedome, is not that I arrogate ought to my owne abilitie, But to pay you the tribute of a Kinſman, according to the tye of Nature, which

ſo orderly linketh all dependancy thereof, as we ſee each thing hath ſome reference one to another. The Elements are joyned by Symbolization, the Ayre to the Fire by warmneſſe, the Water to the Ayre by moyſture, the Earth to the Water by coldneſſe. And theſe my not yet ſufficiently ripe endeauours to your mature judgement, which though in moſt vnequall proportion in regard of Time (not hauing attayned *Medullam* SVADÆ, yet the honour I beare to MINERVA will (I hope) bring them neare to your acceptance; The rather for that you will giue entertaynment to the Author, whoſe worke is worthy

thy of your welcome, becauſe it treateth of the reward proper to ſuch as your ſelfe, that haue ſpent the prime of your yeares in doing your Countrey ſeruice: And ſo conſequently to the Tranſlation, which I lay in the lap of your Loue and Patronage, leaſt any Harpie ſhould meet with it, being in a homely weed. But could I adorne it with APOLLO's golden coate, or ÆSCVLAPIVS golden beard, It ſhould wayte vpon your fauor, And my ſelfe ſhall doe you the ſeruice of

Your very louing Kinſman to command:

E. C. S.

TO THE READER.

COVRTEOVS READER; *Hee that doth not ayme at the highest pitch of perfection, can neuer attayne to the lowest degree thereof; which gaue mee incouragement, though yet but in the Infancy of the* Muſes *to undertake this taske, which howſoeuer my paines proue accepted of, yet I am confident, for the worth of the first writer, it will find fauorers. And though it come not apparelled with the Maieſty of a Courtly robe, yet I hope it hath an honeſt Countrey comelines. And my deſire to communicate it to ſuch as knew it not in the Naturall and Nationall habit thereof, will gaine a fauourable conſtruction that it commeth in our Engliſh attire, becauſe the matter thereof is for all men, for all times, full of compleat and eminent knowledge*

ledge: and the rather becauſe this, amongſt many of that Noble and wiſe mans workes hath not come to light in our language, for ought I euer knew, yet is it of merit in the firſt place, and eſpecially when many men now a dayes do ſleepe out their dayes not dreaming of the reward in the Life immortall, which the wiſe Heathen did propound to themſelues as incitements to graue republiquiſts to take care, Nequid detrimenti, reſpublica capiat. *And it may moue ſome more lofty towring ſpirit to lend his tongue in a ſtraine more lofty. And becauſe great matters cannot bee expected from blooming yeares, my duty ſhall be diſcharged, if my diligence be not ſcorned; For* Non debent, qui magna preſtare nequeunt, parua negligere.

Wiſe SCIPIO *ſleepes in Heavenly rapture's Dream*
Thou States-man Juſt, thy ſelfe like happie deeme.



THE DREAME

of SCIPIO *taken out* of the ſixt Booke of *Cicero de Republica.*

SCIPIO *the perſon.*

WHat time I came into *Africa*, (MANLIVS MANILIVS, beeing *Conſul*) Commander in chiefe (as yee know)

 to

to the fourth Legion, there was nothing I more deſired, then that I might meet MASSINISSA, a King moſt friendly to our Family for juſt cauſes. Whom when I repaired vnto the old King imbracing mee wept withall, and ſoone after beholding the Heauens with caſt vp eyes, vttered theſe words; O ſoueraigne Sunne, I giue thee humble thankes, and all the Cœleſtiall creatures, that before I finiſh this tranſitory life, with theſe eyes I doe ſee, in mine owne Kingdome, and in mine owne houſe, PVBLIVS CORNELIVS SCIPIO, whoſe very name doth reuiue my ſpirits: Therefore the memory of that excellent and inuincible man ſhall neuer depart out of my mind.

When I had enquired the eſtate

ſtate of his Kingdome, and hee of our Common-wealth, much ſpeech hauing paſſed on both ſides, the day was ſpent, and afterward being entertained with a Princely ſupper, wee prolonged our diſcourſe the moſt part of the night: When the good old King would moue ſpeech of nothing, but of Africanvs, who remembred not onely all his deeds, but alſo his words: This done, ſo ſoone as wee departed to bed, I being weary with my trauell, and becauſe I had watched very late, a ſleepe more heauy then vſuall ſeized on mee. *Africanvs (I thinke out of that, which wee had ſpoken: for it commonly commeth to paſſe, that our cogitation and communication doe bring forth ſome ſuch thing in our ſleepe, as

Father to Scipio.

ENNIVS writeth of HOMER, of whom waking hee vſed often to thinke and ſpeake,) I ſay, AFRICANVS in ſuch a ſhape preſented himſelfe vnto mee, as I knew him better by his repreſentation, then as hee was heretofore liuing (or in his body.) Whom ſo ſoone as I perceiued, I trimbled with feare, but he ſaid vnto mee, O SCIPIO, bee attentiue, feare not, and what I ſhall tell you, lay vp in your mind. Doe you ſee yonder City, which being compelled by mee to obey the people of *Rome*, reneweth the old warre, nor can it reſt in peace, (For he did point vnto me that ancient City *Carthage*, from an high place, full of Starres, gliſtring, and bright) to which you now come to lay Seige, ſcarce yet dignified with

with military honour. Within theſe two yeares you ſhall Conquer it, being *Conſull*, and this ſurname which now you haue by inheritance, ſhall be your owne by purchaſe. And when you haue ſacked the Towne, you ſhall be carryed in triumph, and be created *Cenſor*, and goe an Ambaſſadour to *Egipt*, *Syria*, *Aſia*, and *Grecia*, and in your abſence ſhall againe be elected *Conſul*, you ſhall wage a great war, and you ſhall raze *Numantia*. But when in your Charyot you ſhall be carryed to the Capitoll, you will find the common wealth diſturbed by the counſailes of my Nephew. Heere *Africanus, you muſt ſhew to your Countrey, the luſter of your ſpirit, wit, and wiſedome. But at that time I perceiue a doubt-

Scipio *ſurnamed* Africanus.

doubtfull courſe, as it were of the fates. For when you ſhall be ſeauen times eight yeares of age, and theſe two numbers, of which either is accounted a full number, the one for one cauſe, the other for another, ſhall make vp the fatall account by a naturall reuolution. Vpon you alone, and vpon your name the whole City ſhall relye it ſelfe: the Senate, all good men, your Confederates, and the *Latines* ſhall fixe their eyes vpon you: you ſhall be the onely man, on whoſe endeuors the ſafegard of the City ſhall depend. To be ſhort, it is expedient, that you being Dictator ſhall gouerne the common-wealth, if you can eſcape the vngodly hands of your kindſmen. Heere when LELIVS gaue an out-cry, and the reſt of

them groaned; SCIPIO gently ſmiling, ſaid, awake me not from my Dreame and let all be at peace. Heare the reſt. But that you may be encouraged to defend the Common-wealth, O AFRICANVS, ſo perſwade your ſelfe, that for all thoſe, who haue preſerued, ſuccoured, and ayded their Country, there is a place decreed and appointed in Heauen, where the bleſſed ſhall inioy Eternity. For there is nothing, that on the earth can be done, more acceptable to that great God, who gouerneth this whole world, then Conſultations, and Congregations aſſotiated vnder a Law, which are called Cities. The Gouernours and maintayners hereof deſcended from hence, and hither ſhall returne.

Heere, although I was af-

ſrighted not ſo much with the dread of Death, as the Conſpiracies of mine owne kindred, yet I demanded, if hee liued, and Father * PAVLLVS, and others, whom wee thought extinct: Yes truely, ſayd hee, they liue, who haue fledde from the bonds of the Body, as if it were out of Priſon; for that which is called your Life, is Death. But ſee, Father PAVLLVS is comming vnto you; whom ſo ſoone as I beheld, I powred out a ſtreame of teares. But hee holding mee in his armes, and kiſſing me, bid mee to bridle my paſſion: So ſoone as I could refraine from teares, and was able to ſpeake; I ſayd, I beſeech you moſt holy and happie Father, ſith this is Life, as I heare AFRICANVS tell, why doe I

Father to him, and Grandfather to SCIPIO.

abide

abide on the earth, and haſten not rather to come thither to you ? * Hee replyed, things are not ſo ordered ; For vnleſſe GOD, euen hee, whoſe Temple this Vniuerſe is, which you behold, ſhall free you from thoſe priſons of the Body, there can bee no entrance for you hither. For this is the condition, vnder which they are borne, who inhabite that Globe you ſee in the middle of this Temple, which is called the Earth : And to theſe is Life giuen, out of thoſe Eternall lights, which yee call Starres and Planets, who being round, and formed like a Ball, inlined with Diuine intelligences, doe runne their courſe and compaſſe with wonderfull ſwiftneſſe. Wherefore, both you, PVBLIVS ! and all god-

* PAVLLVS.

ly men, muſt retayne your life within the cuſtody of the Body. Neyther may wee paſſe from this transitory life, without his Command, from whom wee receiued it. Leaſt wee ſeeme to ſhun that humaine eſtate, which is ordayned for vs of GOD.

Africanvs ſpeech.

* But ſee, O Scipio! that you ſo loue Iuſtice and Godlineſſe, as this thy Granfather, and I thy Father who begat thee: which being ſo great in thy Parents, and Allies, is alſo moſt excellent in thy Country: And that Life leadeth vnto Heauen, and into the ſociety of thoſe, who lately liued, and being deliuered from the body, doe inhabit that place. (Now that was a circle gliſtring among the Stars with a reſplendant brightnes) which you call *Orbis Lacte-*

us,

us, or the milky Circle (as yee re-ceiued it from the Grecians.) From whence I deeply contem-plating all the reſt did ſeeme paſſing excellent, and to be won-dered at. But theſe Starres were ſuch as wee neuer beheld out of this place, and there magnitudes ſuch as we neuer ſuſpected, of whom that was the leaſt, which being loweſt in Heauen, the nea-reſt to the Earth ſhined with a borrowed light. And the globes of the Starres did exceed the greatneſſe of the Earth. But now that Earth it ſelfe doth ſeeme ſo ſmall, as I repine at our Empire, wherein we doe touch but as it were a point thereof. Which when I more earneſtly beheld, AFRICANVS ſaid, I pray you, how long will your mind be faſtened on the Earth.

Luna citi-ma terris.

Doe

Doe you not behold, what holy habitations you ſhall come into? All things are connexed to you by nine Orbes, or rather by nine Globes.

Deus ſummus. Whereof one is the heauenly vppermoſt, which inuolueth all the reſt, that ſupreame * GOD mouing and containing the others. In which are infixed thoſe euer continewed courſes of the Starres which runne round and returne to their firſt motion: Vnder which there are ſeauen others, that go backward with a contrary motion to the courſe of Heauen. Among which ſeauen, that within the Earth they *Saturnus.* call *Saturne*, doth poſſeſſe one Globe.

Iupiter. Next vnto that, is the bright Starre which is called *Iupiter* (in aſpect) happie and proſ-

proſperous vnto Man-kind.

Then the fiery and dreadfull *Mars.*
Starre which yee call *Mars.*

Next almoſt vnder the middle Region, the *Sunne* is placed, *Sol.* beeing the guide, and cheife gouernour of all the other Starres, the ſoule and temperature of the World, ſuch in magnitude, as it lightneth, and repleniſheth all things with the brightneſſe thereof. The motion of *Venus*, and the motion *Venus.* of *Mercurius* doe follow *Mercurius.* this Planet, as if they were his companions. And *Luna* increaſing *Luna.* her light by the beames of the Sunne, doth make her Changes in the loweſt Orbe. Below the Moone there is nothing, but what is ſubiect to Death and decay, excepting Soules beſtowed on Mankind by the guift of the Gods.

But above the moone all things are eternall

Tellus. Gods. For that which is the middle, and the ninth; to wit, the Earth is not moued, and is vnder the reſt, and all weighty things are carryed downeward to it by their owne motion.

Which when with amazedneſſe I did view, as ſoone as I came to my ſelfe, what, Oh what ſound! (ſaid I) ſo ſhrill and ſweet doth fill mine eares.

Cœli harmonia. Euen this, ſaid hee, which joyned with diſlike diſtances, but yet according to their proportion diſtinguiſhed in meaſure, is made by the vehement force and motion of thoſe Orbes: and tempering ſharpes with flats, keeping equall time maketh various harmony. For neyther can ſo great motions ariſe out of ſilence: And beſide, Nature ſo directeth it, that the outmoſt on the

the one part ſound flats, but ſharpes on the other part. For which cauſe the higheſt courſe of the ſtarrified Heauen, whoſe conuerſion is ſwifter, is moued with a ſharpe and ſhrill ſound: but this Orbe of the Moone being loweſt, hath his motion with a deepe flat. For the Earth being the ninth, remayning immoueable, alwayes ſubſiſteth in the loweſt place, contayning the middle of the world. But thoſe eight motions, among which, two of them haue equall force, make ſeauen Sounds diſtinguiſhed in their diſtances, which number is the perfection almoſt of all things. The which, learned men imitating with their muſicall Inſtruments and ſongs, haue gayned recourſe for themſelues to this place, as others, who with their

Terra noua.

Venus, & Mercurius.

their rare wits in that corrupti-ble life, haue exerciſed Diuine ſtudies.

With this ſound your eares be-ing filled were made deafe: (ney-ther is any ſence more dull in you) as whē *Nilus* powreth down water-floods headlong from the higheſt Mountaynes to thoſe places, which yee call *Catadupa*, the Inhabitants of that place, are depriued of the ſence of Hearing, by reaſon of the hide-ous ſound. And this ſound is ſo great by the moſt ſwift mo-tion of the world, as the eares of man cannot beare it; euen as no man can looke againſt the Sun, and as by the beames thereof your ſight, and ſence is maſtered.

Being ſtrooke with admira-tion of theſe things, yet I fa-ſtened

ſtened mine eyes (thus aſtoniſh-ed) on the Earth. Then ſaid AFRICANVS, I perceiue, euen now you muſe on the ſeate and houſe of man; which if it ſeeme ſo little to you, as indeed it is, euer caſt vp your eyes to theſe Celeſtiall things, and diſpiſe thoſe Earthly. For what re-nowne can you obtayne from the mouth of Man, or what lookt for Glory can you enioy? you ſee men doe inhabit theſe ſtreight and narrow places in the Earth, and in thoſe ſpotts (as it were) vaſt wilderneſſes are interpoſed betweene their habitations: They alſo that dwell vpon the Earth are ſo interrupted that there can bee no traffique or intercourſe from one to another, but ſome doe ſide you, ſome doe thwart

you, and ſome are oppoſite to you, from whome indeed you can expect no glory. For you perceiue that ſame Earth to bee girded, and incloſed about as if it were with certaine belts: Among which, you ſee two farre diſtant one from another, and vnderpropped on both ſides with thoſe poles of Heauen, are extreame cold in temperature: but the middle one, and the greateſt be ſcorched with the vehement heat of the Sunne: two are habitable: whereof that South-ward (in which they that dwell, goe with their feet aduerſe to yours) belongeth not to that kind of men whereof you are. But this *Northren Zone*, which yee inhabit, conſider, how ſmall a part of it belongeth vnto you. For all that earth

Zona.

Antipodes.

earth, which yee dwell on, being narrow in the toppe, wider on the ſides, is a certaine little Iland incloſed about with the Sea, which yee (that liue on the Land) call the *Athlantick* Sea, the maine, and the *Ocean*. Which though it haue ſo great a name, you ſee how little it is. Of all theſe inhabited, and knowne lands hath the fame of any of our Anceſtors been able to tranſcend the Mount *Caucaſus*, (now in your ſight) or ſayle ouer *Ganges*? who ſhall heare of your name in the fartheſt parts of the Eaſt, or the vtmoſt parts of the Weſt, the North, or South? which being cut off, you ſee aſſuredly, in how ſmall compaſſe your Renowne is dilated. And they that ſpeake of your Name, of

what continuance will it bee? Beſide, if the off-ſpring of thoſe that ſhall ſucceed vs, haue a deſire to tell to their Poſterity our prayſes, as they heard from their Anceſtors, yet, for the Deluges, and Conflagrations of the world: which of neceſſitie muſt happen at the appointed time, wee can not obtaine not onely euerlaſting, but no long laſting glory. For what matters it, that they who ſhall bee borne hereafter, ſhall ſpeake of thee, when there is none left, of whom they are deſcended: who neyther were fewer in number, and certainly were of better condition? Eſpecially, when not one of them, by whome our Name (or glory) may bee heard of, can beare one Age in memo-

ry ; for men commonly reckon an Age by the recourſe (or reuolution) of the Sunne which is of one Starre.

But when all the Starres ſhall reuolue to the ſame point, from whence they firſt moued, and ſhall bring about (or accompliſh) the whole Heauens compaſſe (or circumference) with the long intercourſes thereof, then that may bee truely called *Annus vertens* (or a perfit yeare) wherein I dare ſcarce tell, how many Ages of men are conteined. For as in times paſt the Sunne ſeemed to men to bee loſt and extinguiſhed, what time the Soule of ROMVLVS penetrated theſe Temples : when both in the ſame point (of Heauen) and at the ſame

ſeaſon the Sunne ſhall againe bee loſt ; when all the Starres and Signes are brought backe to their firſt Originall ; count that a perfit yeare.

But of this yeare, know, the twentieth part is not accompliſhed. Therefore if you diſpaire a re-entrance into this place, where Worthy and Excellent men enioy all things, of how ſmall a ſcantling is that glory of men, which can ſcarce attayne (or extend to) the ſmall part of but one Age? If then you will enter into a higher conſideration, and lift vp your eyes to this Mantion and Eternall habitation ; you ſhall neither giue eare to the words of the common people, nor repoſe the hope of your eſtate in any mans

mans rewards. It beſt becommeth you to bee led on by the allurements of Vertue to true Honour: Let others looke to it (or take heed) what they ſay of you (yet they will ſtill bee tatling, and babling.) For all their talke is confined to the narrow ſtreights of theſe Regions, which you behold, nor hath it beene durable of any; and is buryed in the Graues of men, and vtterly aboliſhed by the obliuion of Poſterity.

All which when hee had vttered, I replyed, O AFRICANVS! ſith to theſe that are of good deſert; there is, from their Country bounds and limits layd open for a paſſage into Heauen; though from my very Cradle (hauing tro-

den the ſteps of my forefathers and your ſelfe, I haue not beene awanting to fill vp the meaſure of your Honour, yet now vpon the propounding of ſuch ample reward, I will apply my ſelfe with farre more vigilancy.

And hee reioyned, doe but your endeauour, and take this from mee, you your ſelfe are not mortall, but this body of yours; neither are you the ſame, which your outward ſhape doth perſonate: but the mind of euery man is his abſolute ſelfe, not that figure, or forme, which may bee pointed to with the finger. Therefore know thou art a GOD, becauſe hee is a GOD, who hath life, ſence, memory, and foreſight: who doth

doth guide, gouerne, and moue that body ouer which hee hath rule or dominion, as well as that great GOD himſelfe doth this whole world; And as that euerliuing GOD doth moue this world which is in ſome part lyable to mortallity: ſo doth the neuer dying Soule, of the body, which is ſubiect to frailty. For that is Eternall, which is euer in motion. And that which bringeth motion to any thing is euer in motion: But that which is moued from ſome other thing, when the motion is ended it muſt of neceſſity haue end of liuing. That onely therefore, which moueth it ſelfe, beecauſe it is neuer forſaken of it ſelfe, doth in like ſort neuer

ceaſe

ceaſe to moue. Moreouer that is the fountaine, that is the beginning to all the reſt, which are moued.

Now to that, which is the beginning, there is no Originall; for all things ſprung (or are deriued) out of that which is the beginning; but it out of nothing. For that could not bee a beginning, which were begotten of another: And if it neuer haue beginning, nor can it at any time haue ending: for a beginning being ended or extinct, can neuer it ſelfe from any other take a new beginning; nor of it ſelfe create another thing: becauſe it is of neceſſity that all things ſhould grow out of that which is the firſt beginning.

So

So as it commeth to paſſe, that the beginning of motion is from that which moueth it ſelfe, of, or by it ſelfe. And that can neither haue beginning nor ending. Elſe of neceſſity the whole Heauens muſt decay or fall, and all *Nature* bee at a ſtand, nor can it obtaine any vigour (or power) whereby it may bee moued from the firſt mouer (or motion.)

Therefore ſith it is manifeſt, That is Eternall, which hath its motion from its ſelfe: who is hee, that denyeth this *Nature* (or condition) to bee attributed to our Soules? For euery thing is without Soule, which is agitated with an externall motion: but that which is the Soule is ſtirred with an internall motion, and that

of

of its owne, For this is the *Nature* and Power proper to the Soule.

Which if of all other things it bee the onely one thing that doth moue it ſelſe: certainely it is not borne, but is Eternall.

Buiſy this in the beſt cares. And the beſt cares are thoſe, which conſiſt in the ſafeguard of your Country, about which your mind being imployed and applyed, will more ſwiftly mount into this Habition, and Mantion, and that will ſooner come to paſſe, if very now, while it is included in the body, it ſhall tranſcend the world, and contemplating theſe things, which ſhall bee Eternall, retyre it ſelfe ſpeedily from the body.

For

For the Soules of thoſe, who haue giuen themſelues to the pleaſures of the body, and haue manifeſted themſelues, as it were ſeruants to them, and by the prouocations of Luſts, ſubdued to thoſe pleaſures, haue violated the lawes of GOD and Man; when they are lapſed out of the body, are toſſed too and fro about the Earth, and neuer returne (or re-aſcend) into this place, vntill they haue beene turmoyled many Ages.

So hee vaniſhed, and I from my Dreame awaked.

A

A Corollary.

AS doth a Dreame;
or as a tale that's told,
So vaniſheth man's Life:
and All is gone.
Conſuls and Common-people
are Enrowl'd
Within Death's Liſt:
Virtue ſuruiues Alone.
So Wiſedome, Iuſtice,
Meekneſſe, Fortitude,
Are Crowned: when
this Chaos *is ſubdued.*

BRITISH 4 OC 71 MUSEUM

FINIS.